

A
S E R M O N
Occasion'd by the
General Mourning
F O R T H E
D E A T H
O F T H E
P R I N C E,

Preached near *Aldgate*, Nov. 21, 1708.

By W. HARRIS.

L O N D O N,

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BY W. H. H.

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Eccles. XII. 5.

Because Man goeth to his long Home, and the Mourners go about the Streets.

THIS Day this Scripture is fulfilled in our Ears; Man goeth to his long Home, and the Mourners every where appear about the Streets. The whole Nation is clad in Mourning upon the Death of the Prince. I have thought it might be proper and useful to improve that Providence to spiritual Advantage that is generally looked upon as meer Fashion, and Matter of Form: And I'm sure a Subject of Mortality is never unseasonable in a World of Death and Sorrow.

The wise Man introduces these Words with a very lively and elegant Description of the evil Days of old Age, and the Infirmities that attend it, in a remarkable Allegory or continued Metaphor. I shall briefly open it down to the Text.

Ver. 2. *The Sun and the Light, and Moon and the Stars are darkned,* i. e. either more generally there will be a universal Decay in the whole Frame of Nature, and of all the Powers of Soul and Body, as these Expressions are used by the Prophets of the Body Politick, *Isa. 13. 10.* Or else they may be understood especially to respect the Soul as the following Parts do the Body. The Understanding and Will, the nobler Powers of the Soul that are like the Sun and the Moon, are weak and infirm; the Memory and Imagination, the lower Powers of the Soul, like the Stars that give a feebler Light, are frail and fleeting, the Prints and Images of things wear off and vanish; and all the Senses are grown dull, so that they scarce know the Difference between Day and Night, the Light of the Sun and that of the Moon and Stars: A universal Darknes is spread through the whole Soul. *The Clouds return after the Rain.* The Infirmities of Age increase and grow upon them by a constant Succession, like the Clouds in a rainy Season, that knit and gather again, so that 'tis never fair Weather, or clear Day long together.

Ver. 3. *The Keepers of the House tremble.* He compares the Body to a House, and explains it in the principal Parts. The *Keepers,* i. e. The Arms and Hands that were wont to ward

off a Blow, and defend the Body from Danger, and to feed and nourish it, are seized with Paines, and disabled with Age. *The strong Men bow themselves*, i. e. The Back and Shoulders that are the Strength of the Body begin to stoop, the Knees to bend, the Legs that are the Pillars and Supports, buckle and bow under their Weight, and they can scarce walk or stand on their Feet. *The Grinders cease because they are few*. The great Teeth in the upper and under Jaws that chew the Food, and prepare it for the Stomack, as Corn ground in a Mill is prepar'd for Bread, are disabled for their Office, and are most of them decayed and lost. *Those that look out of the Windows are darkned*. The Eyes that are like the Casement of a House, through which the Soul looks abroad, and by which it receives and takes in the Images and Notices of external Objects, grow dim and near-sighted; so that they can scarce see what is before them, or distinguish one thing from another.

Ver. 4. *The Doors shall be shut in the Streets when the Sound of the Grinding is low*. The Doors of the Lips that are the Entrance into the Body, fall in by the loss of the Teeth, and the Voice grows murmuring and low. Or else it may refer to eating with Difficulty, because of bad Digestion, they seldom open their Mouths to eat, because the inward Concoctions fail. *He shall rise up at the Voice of a Bird*, i. e. either they are easily waked out of Sleep, by the chirping of Birds and the slightest Noise; or rather, they rise early, as soon as the Birds begin to sing, or at Clock crowing, not being able to sleep sound, or lie long. *And all the Daughters of Musick shall be brought low*. Either the Organs and Instruments of Musick, i. e. of making Musick, or by which we sing, are indisposed, as the Lungs; or else those by which we receive it, i. e. the Ears grow deaf and incapable of Delight.

Ver. 5. *They shall be afraid of that which is high, and Fear shall be in the Way*. They are subject upon every occasion to fear; if they go up to a high Place, their Heads turn round and grow giddy, and they are afraid of falling down: If they walk in the plainest Way, they are afraid of stumbling or falling into Mischief. *The Almond Tree shall flourish*. The Head grows white and is covered with grey Hairs like the Almond-tree, full of white Blossoms. *The Grasshopper shall be a Burden*, i. e. either the lightest Weight will be troublesome, if a Grasshopper leap upon him; or his Back and Shoulders shall bunch and stick out like a Locust or Grasshopper, by the Waste and Decay of Flesh. *And desire shall fail*. Natural Inclinations to former Pleasures. *The Days are come wherein*

wherein they have no Pleasure. They are dead to all the Delights of Life, before they die out of the World, like old Barzilla, 2 Sam. 19. 35. *Can thy Servant taste what I eat and drink, can I hear any more the Voice of Singing Men and Singing Women.*

Some understand the two last Clauses connected together thus; "Tho the Almond-tree flourish in the Spring of the Year, and every thing revives and renews its Youth; yet old Age flags and declines, and nothing will revive and invigorate it. Then it follows, *Because Man goeth, &c. i. e.* The several Decays of Nature, and Infirmities of Age are the Fore-runners of Death, and Preparations for it. We gradually wear and decline, and should naturally die at last, tho no Hand of Violence, or any Accident of Evil did befall us.

The Words consist of two Parts; I. A Description of Death; *Man goeth to his long Home.* II. The Consequence of it as to this World; *The Mourners go about the Streets.* I shall briefly open both Parts, and apply them as I go along.

I. The Description of Death. *Man goeth to his long Home.* I shall open and illustrate this Part of the Text in the following Propositions.

Prop. 1. That Death transmits Men to their proper Home? This may be understood distinctly with respect to both the Parts of which we consist, the Body and the Soul, that are both distinctly mentioned in a following Verse 7. *Dust returneth to the Dust, as it was, and the Spirit returneth to God that gave it.*

If you understand it of the former, namely the Body; then this Home must be understood of the Grave. A Parallel Expression to this you find in *Job 30. 23. For I know that thou wilt bring me to Death, and to the House appointed for all the living, i. e.* the Grave, the common Receptacle of dead Bodies. The Earth was the Womb of the Body, from whence it sprung, and out of which it was formed, and it will be resolved into its first Principles again, and turned into Dust. *Dust thou art, and unto Dust thou shalt return. The Dust returneth to the Dust as it was.*

But if you understand it of the latter, that is, the Soul, then this Home must be understood of the future World. *The Spirit returns to God that gave it.* It returns back to the Father of Spirits; to be judged and disposed of by him, according to its respective Capacity, into one or other of the future States, the State of Happiness and Joy, or Misery and Sorrow. Thus the Apostle speaks of himself, and his

Fellow-Christians, 2 Cor. 5. 1. *We know that when the earthly House of our Tabernacle is dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens.* And in 2 Cor. 5. 6. *Absent from the Lord: in such a manner, is, one that lives abroad, absent from his own People, from his proper home and native Place.* And we read of being received into everlasting Habitations, when the Mammon of Unrighteousness fails. On the other Hand, concerning Judas, the Apostle says, *that he went to his own Place, Act. 1. 25. i. e. to Hell.* The State of Torment and Miseries, and the Fearful, and Unbelieving; and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their Part in the Lake, which burneth with Fire and Brimstone, which is the second Death, Rev. 21. 8.

Both these Senses agree to Death. It transmits the Body to the Grave, and the Soul to God; to the future World and State. Death is not only an Entrance into the Grave, but a Passage thro' the Grave into the other World.

Prop. 2. That 'tis a long Home, to which Death transmits and conveys us. And this is true in either Sense of the Word before-mentioned, whether you understand it of the Grave, as relating to the Body; or of the other World, as relating to the Soul.

For we shall never return back again. *Nulla Vestigia retrorsum.* There are no Prints or Footsteps backwards: And we say, He goes a long Way, that never turns back. Now there is no return again from the Grave. Our departed Friends are quite lost as to this World, and will never return to live or dwell here again: So David speaks of his Child, 2 Sam. 12. 23. *But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.* And for himself he prays, *O spare me before I go hence, and am no more, Psal. 39. 13.* And holy Job is clear and exprels, *He that goeth down to the Grave, shall come up no more: He shall return no more to his House, neither shall his Place know him any more.* And in Chap. 14. 14. *If a Man die, shall he live again? Which if it relate to this World, is a strong Negation.*

And especially there is no return from the other World. There is no Communication between the two Worlds, except by transient Appearances, and in very extraordinary Instances too. *Berwixt us and them, there is a great Gulf fixed, a wide Chasme!* So that they which would pass from thence to us cannot, neither can they pass to us that would come from thence, Luke 16. 26. This holds true of the two Worlds,

as well as of the two different States of the other World. They that are once landed on that Shore, never put off again, or come back into this World. And if we think that a long Journey, and a long Voyage, when 'tis a long Time before we return; then that must needs be a long Home, from whence we shall never return again.

Besides, 'tis a long Home with Respect to the *Duration* and Continuance in that Abode. Thus the Grave is a long Home to the Body, for it continues a long Time there, as well as never returns back. It lies many Years in the dark Recesses of the Grave, and continues silent and unactive, thro' the Revolution of many Ages of Time in this World. The longest Succession makes no Alteration: 'Tis wholly insensible to all the Designs of the Living, to all the busy Scenes of Action on the Stage of the World, and all the gay Delights of Life, that transport and amuse. It lies secure till the general Resurrection, and the End of the World: When the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and the Trump of God, and the Dead shall be raised by the Power of God. And so they that died in the first Ages of the World, continue in the Grave almost the whole Length of this World's Duration; and all others, in every following Age, in a just Proportion. *Job 14. 12. Man lieth down, and riseth not, till the Heavens be no more, they shall not awake, nor be raised out of their sleep.*

And the Soul continues for ever in its proper State in the other World. It remains there to all Eternity, and will never change its Abode. Indeed there will be a more solemn Sentence passed at the general Appearance of the great Day, and a more publick Vindication of God before the World. The Body and Soul united together, will receive a more formal and explicate Sentence from the Mouth of the Judge, and a more fixed and final Doom. But each one will return to their proper Abode, and be fixed unalterably in that State, whether happy or miserable, into which they first entered at Death. *Dan. 12. 2. Those that sleep in the Dust of the Earth shall awake, some to everlasting Life; and some to Shame, and everlasting Contempt. Joh. 5. 29. They that have done good, shall rise to the Resurrection of Life, and they that have done evil, to the Resurrection of Damnation.* And the Conclusion of the final Judgment, *Matt. 25. ult. These shall go away into everlasting Punishment, but the Righteous into Life eternal.* And because 'tis pretended that these Expressions are sometimes used of temporary things, and a limited Du-

ration, 'tis worth the while to observe, that they are all along equally used of both States, the happy as well as the miserable State of the other World, which is allowed to be properly eternal, and sometimes of the Blessed God, where there is no Presence to the contrary : So that the Sense of the Expressions in these Places, seems plainly determined from the Nature of the thing it self, as well as the proper meaning of the Words.

Prop. 3. Every Man must go to his long Home. 'Tis expressed indefinitely, and is equivalent to a Universal. *Man goeth to his long Home.* This is proper to Man in his present State, and belongs to every Man. This is the common Condition of our Nature, and necessary to every one without Exception.

So we read it stands fix'd by a divine Decree, that every Man shall die. The first Sentence pronounced upon *Adam* immediately upon the Fall, affects all his Posterity, *Gen. 3. 19. In the Sweat of thy Face shall thou eat Bread, till thou return unto the Ground ; for Dust thou art, and unto Dust thou shalt return.* But 'tis renewed and repeated by the Gospel, to show it stands in full Force, and with an Addition of Weight, *Heb. 9. 27. 'Tis appointed for Men once to die.* There is a Sentence of Death passed upon us all, that no Man can escape the Execution of, as well as Seeds of Mortality in our Nature, that necessarily tend to a Dissolution.

And Death transmits every Man, both to the Grave, and to the other World. It lodges his Body in the Grave, and conveys his Soul to God. Every Man must go to the Grave, for 'tis the *House appointed for all the Living.* Where all that are now alive, must one Day dwell. The Living are concerned in their own Defence, to bury their Dead, how dear and lovely soever they have been, to prevent the Infection of the Air and Offence of the Living. And it has always been esteemed a natural Piety, to lodge them safely in the Dust, tho' the Care of the Dead has often degenerated into Superstition and Vanity, in costly Embalmings, pompous Tombs, and flattering Epitaphs, &c. which have often been more lasting Monuments of the Folly of the Living, than of the Merits of the Dead ; and have transmitted the Remembrance of that to Posterity, when the Bodies of the Dead have been long rotten in their Graves, and their Memory perished from the Earth.

And every Man that dies, passes immediately into the other World, and enters upon an eternal State. The Grave lies between the two Worlds, and is the direct Way to the future States. So that as there is no avoiding the Necessity of

of dying, so neither is there of the necessary Consequence of Death, of going to our long Home.

Prop. 4. Men are continually going to their long Home; for 'tis mentioned not only as a certain thing, and the Condition of our Nature, but as an *actual* Thing, and a *constant* Thing: *Man goeth*, or is going to his long Home, he is actually going, and continually going to it.

There are always some or other going to this Home. One or other is continually passing off the Stage, and dropping into the Grave. Men vanish and disappear out of the World, like Fantoms in the Air, or Actors upon a Stage, when their Part is over. And the Compass of a few Years, makes a mighty Change in the Face of things, in the Families and Neighbourhoods where we live. 'Tis likely not a Day passes, perhaps not a Minute of time thro' the long Succession of Ages in this World, wherein some or other, in the Compass of the whole World, are not actually dying, and going to their long Home.

But there is more in the Expression still, for *Man goeth to his long Home*, plainly intimates; that we are all continually going to it, that we are in Motion this way, and in a constant Tendency thitherward. And this exactly agrees, not only to the Expression of the Text, but to the Description of the Context too. When he had described the Infirmities and Decays of Nature, he closes the whole Account with these Words, *Man goeth, &c. We die daily*, 1 Cor. 15. 31. in a natural Sense, as the Apostle speaks of himself in another Case. We gradually decline and wear away, every Decay of natural Vigour, in Body or Mind, every Infirmary of old Age that creeps upon us, every grey Hair and trembling Hand, is not only a Monitor of Mortality, but a natural Preparation for Death, and a Step towards the Grave. All that time of Life we have lived hitherto, is already dead to us, and we are just so much the nearer the Grave, as is the Time we have lived in this World. We are so many Days and so many Years nearer the other World, than when we first began to live in this.

I shall apply this first Part of the Text, in these two practical and serious Reflections.

1. Then we should not over-value or regard our present Home. This present World wherein we dwell, and these perishing Bodies in which we live. We are *Dwellers upon Earth*, and in some sort, are *at home in the Body*. And we are apt to be very solicitous about our Welfare in this World, and the Prosperity of our bodily Life; Men are depressed and overwhelmed with the Sorrow of this World, when it goes ill with them here, and they labour under Afflictions and Miseries of one

one kind and another, Distempers of Body, and Disappointments of Life: And are too much pleased and delighted with the Conveniences and Blessings of Life; with convenient Houses, agreeable Accommodations, thriving Trades, comfortable Relations, &c.

But now let us consider, That we are not properly at home, while we dwell in this World. 'Tis only a Passage to another World. *One Generation goeth, and another Generation cometh.* 'Tis an open Theater, on which Men are continually passing to and fro. 'Tis rather a far Country and a strange Land, at a great Distance from our proper Home. The holy Patriarchs that lived so long in this World, *confessed that they were Pilgrims and Strangers here on Earth, and declared plainly, that they sought another Country, Heb. 11. 13, 14.* The most convenient Abodes of Life, are but resting Places, and here there is no continuing City. They are only so many Inns upon the Road, for the Conveniences of Passengers travelling to another World; and tho' we have Reason to be thankful, if we meet with good Accommodation by the Way, yet we should not pitch our Tent, or take up our home there. And we must be *absent from the Body*, before we can be *present with the Lord*, or see that Kingdom, that *Flesh and Blood cannot inherit.*

This World at best is but of short Continuance. We must be quickly gone from hence. We must go to the Grave, and to the other World, in a little time, and leave all that is dear and desirable behind. *As we brought nothing into the World, we can carry nothing out, and shall return as naked as we came out of our Mother's Womb.* Let not our Hearts be glued to this World, from which we must be torn away at last, and which will make our Remove the more difficult and uneasy. Let us not too eagerly affect and pursue present Good, that like a Shadow flees before us, and while we think to seize it, vanishes away. Let no Circumstance of Life in this World be any Temptation to us, to say with Peter upon the Mount, *'Tis good to be here;* or with the rich Glutton in the Gospel, *Soul, take thy ease, eat, drink and be merry, thou hast Goods laid up for many Years,* for a Cloud may soon gather over our Heads, that may make us afraid, and this Night our Souls may be required of us. Let us attend to that needful Caution of our Blessed Lord to his own Disciples, *Take heed to your selves, lest at any time your Hearts be over-charged with surfeiting and Drunkenness, and the Cares of this Life, and so that Day come upon you unawares,* Luke 21. 38.

2. Let us prepare for our long Home. 'Tis storied of a certain Natural, who desired to see his sick Lord upon his dying Bed,

Bed, who was won't to make great Preparation for his Country-Journey in the Summer Season: The Natural asked him, how he did? He said, he was going to his long Home, a great Journey into the other World. He replies; But have you made Provision for it, are you ready for that long Journey.

I would put this Question to every one of you; you are all going a long Journey into the other World, you are upon your Way to it; let me stop you a while, and ask you this serious Question, Have you made Provision for it? Are you prepared to dye, and to go into the other World? What Condition are you in for your long Home? This World is the State of Trial and Preparation for Eternity, that World is a fixed and unalterable State. There is no repenting of Sin, or correcting the Errors of Life, there is no forming wiser Purposes, or pursuing new Resolves, there is no Offer of Grace made, or retrieving what we have lost. This must be done now or never, in this World, or not at all.

But you will say; how must we be prepared for our long Home? What must we do, that we may be ready and fit? I answer,

There must be an habitual Preparation, or a Preparation of State; and there must be actual Preparation, or Fitness of Frame. We must make our *Peace* with God. This is the great Concern of every Man in the World. We are by Nature not only Strangers to God, and far from him, but *Enemies in our Minds, by Reason of wicked Works*, and they that are far from God will perish, and every Enemy will be destroyed. Now we must be *pardoned* and reconciled to God, thro' the Blood of Christ, and the fatal Controversy between God and us, must be taken up and removed. And we must be *renewed* and sanctified by the Spirit of Christ; have the Divine Image restored, and be made capable of Loving and Serving God, and of the Divine Presence and Favour. This is the Preparation of State, and every such Person is *habitually* prepared for Death, and the other World.

But besides this, there must be an *actual* Preparation, or a suitable Frame of Mind. And that lies in such things as these; In *doing* all the good we can in the World. Doing *with all our Might, whatsoever our Hands find us to do*. Working the *Works of Him that sent us, while it is Day*. Serious Diligence in the Duties of our Place, is a good Preparation for the Coming of our Lord. For *blessed is that Servant whom his Lord when he cometh shall find so doing*. Often *think* of the other World. Set your *Affection* on Things above, and they will be a powerful Attractive and Poise to draw up your Thoughts, and direct

rect your Course, and you will have your *Conversation* in Heaven too. Bring it near, and make it present by believing Thoughts, and dwell much upon the unseen World in serious Meditation. It should run much in your Minds, and come often in your Thoughts; and you should sometime sit down and purposely consider the Matter, that your Thoughts may have the freer Scope, and the greater Weight. Get your Minds more *loosed* from this World, more weaned from all the Delights of Life, and mortified to all the sinful Vanities of it. Guard against the Encroachments and Entanglements of the Cares and Pleasures of Life, that hang like Clogs and Weights upon our ascending aspiring Minds, and sink them down (besides the Weight of their own Propensity) to this lower Earth. Finally, Set your *Houses* in order as well as your Souls: Dispose of the Affairs of this World with so nice a Prudence, and to so good a Satisfaction, that you may have nothing left to disturb your Thoughts, or create a Reluctance and Unwillingness to die, or a Desire of living longer.

II. The *Consequence* of Death as to this World. *The Mourners go about the Streets.* This may be understood either of *hired Mourners*; according to the Custom of the *Jews*, and which was also practised by the *Greeks* and *Romans*. There were certain Persons purposely hired to wear the Attire of Mourning, and express Lamentation and Sorrow at the time of the Death, and especially at the Funerals of the Dead. 'Twas a principal Piece of the Funeral Pomp, perhaps something like the Custom of singing Boys among us. So *Jer. 9. 17. Consider ye and call for the Mourning Women that they may come, and let them make haste and take up a Wailing for us, that our Eyes may run down with Tears, and our Eye-lids gush out with Waters.* And we read of such as are *skilful in Lamentation*, *Amos 5. 16.* and in the New Testament, *Mat. 9. 23. When Jesus came into the Ruler's House, he saw the Minstrels and People making a Noise, i. e. bewailing his dead Daughter.*

Or else it may be understood of the *Friends* and *Relations* of the Deceased, that follow them mourning to their Graves, and carry the Badges of their Sorrow about them in the Streets, as Marks of their Respect to the Dead, and Expressions of their own Concern, as the Custom is among us. And this has always been allowed to be extraordinary, i. e. as to the degree of Sorrow, the length of Time, and general Notice, upon the Death of extraordinary Persons; of a Publick Character, or singular Excellencies, and Usefulness to the World, as we find in the Instances of the Patriarch *Jacob*, *Gen. 3. 3. And forty Days were fulfilled for him, and the Egyptians mourn-*

ed threescore and ten. And of *Moses* the great Law-giver of the Jews, Deut. 34. 8. *And the Children of Israel wept for Moses in the Plains of Moab thirty Days.* And of *Samuel* the great Prophet, 1 Sam. 28. 11. *All Israel were gathered together, and lamented him, and buried him at his House in Ramah.*

But what I principally design here is, What Use may be made of this Consideration, or how it may be improved to a serious Purpose, when we see the Mourners go about the Streets; because Man goeth to his long Home, some or other is dead out of this World; and that, Whether it be a more publick or private Case, our own or other Mens. I shall direct to the proper Improvement in the following Particulars.

1. We may learn, That a *decent* Regard is due to our dead and departed Friends. The Mourners go about the Streets in respect to them that are gone to their long Home. And we should not forget them, tho we shall enjoy them no more in this World; or receive any further Benefit by them. There is a Tribute of Tears due to their Worth, and we are allowed to sorrow, tho not in that heathenish Manner, *as those that have no Hope*, that have no knowledge of Immortality, or Expectation of a future World. And no doubt may express our Sorrow by all the decent Marks of it, and by any suitable Regard.

But especially we should preserve the Remembrance of them of what was valuable and exemplary. We should cherish the kindly Thoughts of our excellent Friends that are gone into the other World, and propose them as Patterns and Encouragements to our selves in every Attainment of Good, and in all the Conflicts of our Christian Course.

“ I remember how they lived and acted in this World, that
 “ were once clothed with frail Flesh, and surrounded with
 “ tempting Objects, as I am. I remember my Father or Mo-
 “ ther, my Brother or Sister, my Friend and Companion,
 “ how *circumspectly* they walked, *not as Fools, but as Wise*, re-
 “ *deeming the time, because the Days were evil.* How they
 “ preserved their Innocence in the midst of Snares; denied
 “ themselves the Delights of Life for the Sake of Christ;
 “ walked humbly with God, useful to the World, &c.

2. It should put us in mind of *Sin* that brought *Death* into the World. This World was a World of Life. Immortality was natural to Man, as he came out of the Hands of God: And if he had preserved his Integrity, he might have been translated to Heaven, but would not have seen Death. Thus the Apostle accounts for the Introduction of Death into the World, Rom. 5. 12. *Wherefore as by one Man Sin enter'd into the World, and Death by Sin, so Death pass'd upon all Men; for that* or in whom

whom *all have sinned*. Sin gave Death its being, raised it to its Empire, and brought us under its Power. We are mortal Creatures as we are sinful Creatures. And we shall never be perfectly free from Sin till we die. The Leprosy is never clearly removed till the House is pull'd quite down, and the whole Frame taken to pieces; so that as Sin brought Death into the World, and brought us under the Power of it, Death destroys Sin in every good Man, and puts a final and utter End to it.

Now when we see Mourners go about the Streets, let it lead back our Thoughts to the Original of Death, how it came into this World, and we brought into subjection to it. And as this will directly lead us to the Consideration of Sin, of which Death is both the appointed *Wages* and Reward, and the natural Result and *End*; so it should make us always *Spiritual Acquaintances*, and lead us to mourn over Sin; the first Sin that ruin'd us all, and brought Death first into the World, and our own Sin that continues Death in the World, and fixes the Empire and Dominion of it.

" 'Tis Sin is the Root of Bitterness from whence all those
" evil Fruits spring; 'tis Sin has killed my dear Friend, and
" removed my dear Relation from me, that has touched me in
" the tenderest Part, and given me so sensible a Wound, and
" that every now and then opens the Wound again, and makes
" it smart and bleed afresh.

3. It should lead us to think of our own *Mortality* and *Frailty*. When we see the Mourners go about the Streets, we easily apprehend that some or other is gone to his long Home; is dead and gone into the other World. This Thought should inspire the Psalmist's Desire, *Psal. 39. 4. Lord make me to know my End, and the Measure of my Days, what it is, that I may know how frail I am*: And lead us to consider that we also are mortal and must die; yea, that we are going to our long Home; and, without a Jest, the *Way of all Flesh*. We have the same Principles of Corruption in our Nature, and are under the same Sentence and Necessity of Dying that they were under; and that has brought so many to their Graves already; and in a little time others will mourn for us, and perhaps go mourning about the Streets.

" E'er long I must clear the Stage on which I now stand and
" act, and make room for others to come in my Place. We
" shall say with good *Hexekiah*, *Isa. 38. 11. I shall not see the*
" *Lord in the Land of the Living, I shall behold Man no more with*
" *the Inhabitants of the World. My Age is departed and removed*
" *from me, as a Shepherds Tent. I have cut off like a Weaver my*
" *Life.* All the Hurries of Business that give Disturbance to
" my

my Mind, and often prove a Snare, will be over, and I shall be reduced to a State of unactive Silence. The present Enjoyments of Life that are some Allay and Diversion to the Sorrows of it, and give some Amusement and Pleasure, will cease, and the whole World will be to me as tho' it had never been. All the Marks and Remembrance that will be left of me in the World, will be in the Minds of grateful Friends, and in the Mourning and Sorrow which it may be they will express. Tho' that is a more lasting and valuable Monument of any Man's Worth, than Tombs of Marble, or Statues of Brass, that are erected to the Honour of the Dead.

4. It should move our *Compassion* and *Tenderness* towards those that are more nearly concerned. When we meet the Mourners in the Streets, it should suggest such Thoughts as these; 'Why, some or other is gone to his Long Home; some or other have lost their Relation or Friend, it may be some that were dear to them, and of Consequence in the World, that they highly valued and loved as we do ours. They are clad in Sackcloth, and sit in Ashes, are in Sorrows and Tears for the Loss of what it may be was most significant to them in all the World. Now we should *weep with them that weep*, Rom. 12. 15, be affected with the Miseries and Sorrows of other Men, and be kind and compassionate to those that mourn upon such an Occasion.

And particularly I think it becomes me, at this time, to put you in mind, that the present sorrowful and afflicted State of our gracious QUEEN (whom God long preserve) in the Loss of one who lived so long in the nearest Relation; express'd a sincere Affection and inviolable Fidelity in so high a Rank, and so corrupt an Age; under the Weight of her publick Cares; and the Tenderness of the Weaker Sex, should move a Christian Compassion towards her Sorrows, and engage a serious Concern for her Comfort and Support. We should all earnestly pray, that her *Maker* may be her *Husband*, and she may be espoused to the *Prince of Life*, that she may have a sure Title to the *incurruptible Inheritance* that never fades away, and may receive at last the *Crown of Righteousness* that will always sparkle and shine.

5. It should make us *thankful* to God when 'tis not our own Case. When we see others mourning about the Streets, we should lift up our Hearts in Praise to God upon our own Account, as well as in Prayer upon the Account of others: That 'tis not our Case, that we are not mourning too, or that we mourn for Others dead, and not our own; that 'tis not our Relation or Friend. That God has not taken the Crown from our Head,

Head, removed the *Desire of our Eyes* with a Stroke, or made us sit like a *Widow* desolate, *weeping sorely in the Night, and with Tears on our Cheeks*. That we are not *bereaved of our Children* with holy *Jacob*, and *refuse with Rachel to be comforted, because they are not*.

We should be heartily disposed to Thankfulness, that while others mourn over their dead Friends, we converse with living ones. God has made no Breach in our Families when he has taken away the Heads of others, or the principal Supports of them. And there is the Voice of Joy and Praise in our Habitations, when others are filled with Weeping and sad Lamentation.

6. It should lead up our Thoughts to *another World*. Here the Mourners go about the Streets, because Man goeth to his Long Home. And the Death of our Friends will always be an Occasion of Sorrow and Mourning in this World; because they are always Dying, one after another going out of the World, and leaving us behind. So that this World is properly a *Valley of Tears*, and the *Shadow of Death*.

But now let us shift the Scenes a while, turn our Eyes from the dark and gloomy Side, and view the more bright and pleasant side of the Case. Let us think with our selves; 'I am not always to dwell in this World of Sorrows, and to see Mourners go about the Streets; there is another World, where all Tears shall be wiped away, and Sorrow and Sighing shall flee away. The Reason is, there will be no more Death. They die no more, but are equal to Angels, Luke 20. 35. i. e. Glorious and immortal Creatures: Purged from Sin the Seed of Death, and delivered from the Sentence of Death that was passed upon Sin. There are no Mourners clad in Black walk the Streets of the *New Jerusalem*, for they that shall be accounted worthy to obtain that World, and the Resurrection of the Dead, walk with him in white, Rev. 3. 4. which is an Emblem of Joy as well as Innocence.

So that instead of the Death and Sorrow of this World, there will be everlasting Life and unspeakable Joy; instead of a constant Succession of Mourning and Grief, there will be everlasting Joy upon their Head; and instead of Crying and Lamentation, there will be Songs of Deliverance, and of eternal Praise. I shall conclude with those excellent Words, Rev. 21. 4. *And God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying; neither shall there be any more Pain, for former things are passed away.*

FINIS.